

MILK AND HONEY;

OR,

A Miscellaneous Collation

OF

MANY CHRISTIAN EXPERIENCES,

SAYINGS, SENTENCES,

And several Places of Scripture improved.

BY RALPH VENNING.

Pfal. 119. 103. *How sweet are thy words unto my
taste! sweeter than Honey unto my mouth. Yea
(Pfal. 19. 10.) than the dropping of honey combs.*



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THE EPISTLE DEDICATORY.

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To my dear and honoured Father and Mother,
FRANCIS and JOAN VENNING.

Dear and honoured Parents,

*I Hope you will not think me undutiful, that I have
made this dedication without asking you leave; I
had rather commit such, (if it be, though I think it not)
a crime, than to wave this opportunity, to let the world
know, that I solemnly think the best I can do, to be less
than the least of that duty which is due unto you. I am
not forgetful how much I owe you for my being and mine
education; and the more, for that when you might have
expected that I should have been a Benjamin, I proved
(though without sinning against you) a Benoni to you.
1. In that God took me from you, so that for a time I
was not. 2. In suffering you to suffer; chiefly, though
not only for my sake. But behold! God brought good
out of that which looked like evil; he took me from you,
but to keep me safe, and that I might return to your
further joy. And though it have again pleased God (for
his glory I hope) to separate us, yet through mercy we
are not parted; for your parental loves continue to me,
and my dutiful respects continue to you as much as ever.*

These

These and other such like considerations have engaged me to bethink myself how I might give some signal testimony of mine observance: beside this I have not at present any thing to offer, and therefore, my dear Parents, I beseech you to accept of this, as that which witnesseth me to be your dutiful Son. My prayers do, and shall daily attend on the throne of grace, to solicit and intreat in your behalf, that the God of heaven will crown you both with his blessings of goodness, and that by blessing you with all spiritual blessings in Christ Jesus, he would make you meet to be partakers of the inheritance of the Saints in light; that when the time of your departure hence shall come, you may depart in peace, as those that have seen the salvation of God.

My dear Parents, though I must put an end to this Epistle, yet I doubt not but I shall be always found (according to this subscription,)

Your dutiful Son,

RALPH VENNING.





PREFACE.

.....

THE author of the following Sentences, in an Epistle to the Reader, written in July, 1653, expresses his wish thus : “ May this poor little mite do good to any poor soul ; this is the mark I aim at. To my best knowledge, there is nothing in this book contrary to sound doctrine, or inconsistent with godliness. If my manner of speaking come under censure, the warrant I have from scripture, and frequent practice of learned and godly men, sprinkling their writings with such kind of ‘ Milk and Honey,’ will plead my vindication.— Though I could gladly wish that men, (like bees, who consider not the colour of the flower, nor the ground it grows in, but suck honey out of all) would overlook all which is man’s, and look

PREFACE.

after that only which is God's; yet finding that from men to men grace cannot be communicated but by gifts, nor truth appear but in some artificial form of words, I thought myself bound to lap up truth so, as it might best insinuate itself, according to what one of the sweet fingers of our Israel hath said :

*" A verse may find him who a sermon flies,
And turn delight into a sacrifice."*

While this degenerate age has produced various tracts containing opinions contrary to sound doctrine, this book, which has been recommended as a " rich treasure for the understanding, which is full of safe and soul-searching sense," is now re-printed for the use of the true believer in the blessed gospel, and for promoting truth and holiness. May it obtain that blessed influence which the importance of the subject deserves.



MILK AND HONEY;
OR,
A MISCELLANEOUS COLLATION
OF
*Many Christian Experiences, Sayings, Sentences,
And several Places of Scripture improved.*

1 **I**T is good to acknowledge God to be just; and it is just to acknowledge God to be good in all his ways.

2 An heart without words, is better than words without an heart in the duty of prayer.

3 A good conscience without a good name, is better than a good name without a good conscience.

4 Goodness without greatness, is better than greatness without goodness.

5 A gracious heart desires not only to walk holily, but also to walk wholly with God.

6 It is not the only profession of a Christian to make only a profession.

7 Men judge of our hearts by our words and works, but God judgeth of our words and works by our hearts.

8 He that is prayer-full before mercy is received, should be praise-full when he hath received mercy.

*Oh set me free, and I will spend those days,
Which now I spend in begging, in thy praise.*

9 Scarlet-sinners may by grace be made milk-white Saints.

10 It is less painful to suffer than to sin; for one may suffer without sin, but one cannot sin without suffering.

11 He that walks only by the light of nature, walks in darkness.

*—————The lamp of nature lends
But a false light, and lights to her own ends.*

12 The vilest Sinners once converted become the strictest Saints.

13 God

13 God makes good all the good promises which he makes.

14 The price of mercy is to prize it.

15 It is better to be in hell with Christ, than to be in heaven with sin.

16 A Saint hates sin more, because it is an evil against God, than because it is an evil to himself.

17 *Self-love* makes a man lovely in his own, but loathsome in God's eyes.

18 He that thinks he was ever good, was never good.

19 A Saint cares to keep himself in God's way, yet leaves the care of himself and his way to God.

20 One grain of grace is worth more than many pounds of gifts, or a gift of many pounds.

21 In creation God gave us to ourselves, but in redemption he gave himself to us.

22 The self-wise are always most ignorant of themselves.

23 Believers are all for Christ, and Christ is all for believers.

24 Means without God can do nothing, but God without means can do any thing.

25 Grace makes a man more a man, and more than a man.

26 He hath all things who hath God, though he have nothing else; but he hath nothing who hath not God, though he have all things else.

27 No man is safe among his friends without God; but with God a man is safe, though without his friends, and among his enemies.

28 God expects that saints should do more for him than others, because he hath done more for them than others.

29 Civility and morality without sanctity, is but gilded infidelity.

30 Tertullian saith to young women: if they were but cloathed with the silk of Piety, the satin of Sanctity, and the purple of Modesty, God himself would be a suiter to them.

31 He that made man without himself, will not save man without himself.

32 Endeavours without God cannot, God without endeavours will not save any man.

33 God is *lovely* in all his creatures, more lovely in his ordinances; but *most* of all lovely in Christ, who is altogether lovely.

34 We

34 We should use that for God's glory, which God gives us to use for our good.

35 That which hath much of our affection when we have it, costs us much affliction when we are without it.

36 Worldly troubles cannot overcome an heavenly peace.

37 Though it sad a saint that he is no better; yet it glads him that he is no worse.

38 He that deserves nothing, should be content with any thing.

39 As what Saints have, pleaseth not God, if offered without themselves; so what they have from God, doth not please them, without himself.

40 Sorrow for sin is to last as long as there is any sin to sorrow for.

41 The world's all is nothing at all.

42 He that can repel the temptations of gain, gains by the temptations.

43 The body of the Lord was dead and buried, but not the Lord of the body.

44 God finds in every man a will to work upon; but he finds not (*but makes*) any man willing to be wrought upon.

45 They can never want much, who desire

but a little ; nor they ever have enough, whose desires are unbounded.

46 Good is not good when and where better is expected.

47 There is a time when nothing, a time when something ; but no time when all things are to be spoken.

48 In thanksgiving heart-strings and tongue-strings should be tuned to unisons.

49 The best of men are but *men at best.

50 Men are not only heathenish, but hellish also by nature.

!! 51 It is better to have a wife† without a portion, than a portion without a wife.

52 They who marry where they like not, and love not, are like to love where they marry not.

53 Privileges annexed to any duties or graces, are made good by God when the graces are acted, and the duties performed by us ; so that God is not behind-hand with us in the performance of promises, if we be not behind-hand with God in the performance of duties.

54 Natural ‡ defects are not the creatures'

* Altogether vanity.

† A meet help.

‡ Crookedness, want of beauty, &c.

fault,

fault, but the Creator's pleasure; and therefore he that finds fault with them; finds fault with God.

55 The best way to please all, or displease any with least danger, is to please him who is all in all.

56 Virtues confest by foes, and vices confest by friends, are commonly true.

57 A Christian is not unworthy to manage earthly things, but earthly things are unworthy to be managed by a Christian.

58 It is a sad thing for a man to be taken out of the world by death, before he be taken out of the world by grace.

59 It is a mercy to have a portion in the world: but to have the world for a portion is a misery.

60 A soul may have comfort without enjoying God: but it cannot enjoy God without having comfort.

61 It is a mercy to have that taken from us, which takes us from God.

62 Patient waiting on God, and importunate calling upon God, are not inconsistent.

63 Free grace calls for full duty.

64 A

64 A man should not praise his works,
but his works should praise him.

65 A Saint doth not so much do good
works to live, as live to do good works.

66 Communion with God is more in con-
versation with God, than in contemplation of
God.

67 Grace is glory begun, and glory is grace
made perfect.

68 Let Christians do their best, then let
the world do their worst.

69 Nothing stands in men's light so much as
their light doth : nothing keeps them more in
folly than their wisdom doth ; nothing makes
them more unrighteous than their righteouf-
ness.

For my too much of me,

Me much annoys ;

And myself's plenty

My poor self destroys.

70 A Christian gains by all his losses.

71 A godly-unlearned man is better than
an ungodly-learned man, and a better scholar.

72 The greatest philosopher that ever was,
is but an ignorant sot to the simplest christian.

73 A

73 A man may know the history of Christ, and yet be ignorant of the mystery of Christ.

74 The improvement of mercies best shews what end we had in praying for them: he that seeks them for himself, pleaseth himself with them; but he that seeks them for God, pleaseth God with them.

75 A man may love virtue, yet hate grace.

76 The prayerless man is a godless man.

77 That man can never die an evil death, (at least no kind of death can be evil to that man) who hath led a good life.

78 We cannot expect too much from God, nor too little from the creature.

79 Afflictions are then a blessing to us, when we can bless God for afflictions.

80 Many are pleased with the company of them who are good, who are not pleased with the good of the company.

81 A sound heart doth not only like and respect all God's commandments, but respects them all alike, or shews them all the like respect.

82 The soul is not so much where it lives, as where it loves.

83 It

83 It is better to love God and not see him, than to see him, and not to love him.

84 It is better to have the work of Christ in our hearts, than the person of Christ in our houses.

85 He is the best Christian, (not who talks most of God, but) who walks most with God.

86 Sanctified sickness, crosses and losses, are better than unsanctified health and gain.

87 Changes of conditions are but exchanges of mercy to a gracious soul.

88 He is no man, who needs no mending.

89 He lives long, who lives well; for time mispent is not liv'd, but lost.

90 Our holiness causeth not God's love, but God's love causeth our holiness.

91 Pleasure is grief, when God is displeased; but grief is pleasure when God is pleased.

92 Knowledge may be without grace, but grace cannot be without knowledge.

93 Superstitious men do not fear God, but are afraid of God.

94 Learning can only adorn religion, but religion only can bless learning: so that learning is more beholding to religion than religion is beholding to learning.

95 Saints

95 Saints had rather have less comfort and do more service, than have more comfort and do less service. They had rather be straitened in comfort than in duty.

96 That alone is worth the looking after, which will make one lovely in the eyes of God.

97 Every natural man is beside himself, *Luk. 15. 17.*

98 It is good to profess, but practice is better; yea, of the two, practice without profession, is better than profession without practice.

99 He doth not enjoy much of God, who walks not much with God; nor doth, nor can he walk much with God, who doth not enjoy much of God.

100 Many men encrease their vexation by vexing themselves, when or because others have vexed them.

101 Wicked men may apply themselves to the promises, but godly men may apply the promises to themselves.

102 Obedience to God is no procurer of mercy, but it is a mercy; for God makes the soul do what he commands: but the soul doth not make God do what he promiseth.

103 We should take care that *that* which
we

we find fault with in others, should not by others be found to be our fault.

104 Duties done for God are no hindrance to duties to be done to God.

105 Delays are not denials, and denials are not always refusals of prayer. Sometimes God's *no* is no negative ; God may delay long, and deny often, yet grant at last.

106 Prayers not felt by us, are seldom heard by God.

107 Providence is creation continued : or creation in a new edition.

108 It is an hard thing to know much, and not know it too much.

109 It is not man's goodness, but God's goodness which makes a difference betwixt man and man.

110 Certainly good will come of that which comes of good-will.

111 The more free mercies are, the more grateful and acceptable they should be to us, and we should be the more grateful and thankful for them to God.

112 Death came in by sin, and sin goeth out by death.

113 The

113 The death of the body frees us from the body of death.

114 That love of God which knows an end never knew a beginning.

115 There is nothing lovely but what is in Christ, and there is nothing in Christ but what is lovely.

116 They who receive not Christ in the acceptable day of the Lord, will not be acceptable to God in the day of the Lord.

117 A Saint had rather have holiness without comfort, than comfort without holiness.

118 The blood of Saints is precious in the sight of Christ, and the blood of Christ is precious in the sight of the Saints.

119 A true Christian had rather that Christ should take away his sin, and leave his sorrow, than take away his sorrow and leave his sin.

120 If you would not have time pass too fast, use not too much pastime.

*We need no pastime to consume that day,
Which without pastime flies too swift away.*

120 It is every man's duty to keep all the commandments of God; it is his sin, if he do not; but it is his misery he cannot.

121 God is as careful to chastise his people's wantonness, as to supply his people's wants.

122 Christian meetings are things meet for Christians.

123 It doth not besit religious men to be religious by fits.

124 The returns of prayer call for returns of praise.

125 Where faith and love go not together, they are both wanting; they are both dead if once divided.

126 The inward peace which Saints feel, is not in freedom from trouble, but in freeness with God in the midst of trouble.

127 He that is always angry with sin, shall never sin in his anger, or is always angry without sin, though with sin.

128 He can never truly relish the sweetness of God's mercy, who never tasted the bitterness of his own misery.

129 True Religion takes most from the creature, and gives most to God.

130 Never

130 Never prayer rightly made, was made and not heard, or heard and not granted.

131 Sin is its own punishment.

132 He that is born to-day, is not sure to live a day.

133 A proud man loves no man, and no man loves a proud man.

134 When thine hand hath done a good act, ask thine heart if it be well done.

135 That deed is ill done, wherein God is no sharer.

136 No evil action can be well done; but a good one may be ill done.

137 A fool's heart is in his tongue, but a wise man's tongue is in his heart.

138 It is as great a point of wisdom to hide ignorance, as to discover knowledge.

139 Though we should not serve God for a reward, yet we shall have a reward for our service.

140 They who are most full of faith, have most experience of God's faithfulness.

141 Some can read the word of God, who do not understand it; and some do understand it, who cannot read it.

142 It is less danger and a less sin, to commit the sin we delight in, than to delight in
C the

the sin we commit; but it is best not to delight in, nor to commit sin.

143 He never was so good as he should be, that doth not strive to be better than he is.

144 The glory of the Sun finds a Resurrection, how much more, then, the sons of glory.

145 They who have no grace in their life, will have no peace in their death.

146 Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unrevengeed.

147 It is not against reason to be passionate, if one be not passionate against reason.

148 The things of this life have not the promise of godliness; but godliness hath the promise of the things of this life.

149 Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

150 Riches, honours and pleasures cannot give one Christ; but Christ can give one riches, honours and pleasures.

151 All the things we are able to desire, are not so desirable as is Jesus, sweet Jesus, dear, lovely, loving Jesus.

152 A faint is not only willing (as the carnal man is) that Christ should bear his yoke; but is also willing (which the carnal man is not) to bear Christ's yoke.

153 He that contemns a small fault, commits a great one.

154 What the heart doth not, is as not done in Religion.

155 A Christian should be neither a dead sea nor a raging sea.

156 He that is little in his own eyes, will not be troubled to be little in the eyes of others.

157 What we are afraid to do before men, we should be afraid to think before God.

158 As there is a vanity lies hid in the best worldly good: so there is a blessing lies hid in the worst of worldly evils.

159 Christ certainly speaks to men in that Ministry, which speaketh men into Christ.

160 Many use the Ordinances of God, who make no use of them; it is indeed good to use them, but the gain and sweetness, is in making good use of them.

161 Natural men are earthly in the use of heavenly things; but spiritual men are heavenly in the use of earthly things.

162 The Law of nature is contained in the Gospel; but the Gospel is not contained in the Law of nature.

163 Natural men think God beholding to them for their service; but spiritual men look on themselves as beholding to God, that they may, but especially that they can serve him.

164 Not only the frame of a natural heart, but also what the natural heart frameth, is evil continually.

165 A thankful heart for all God's blessings, is the greatest of all blessings.

166 We should grieve for our sins, and rejoice for our grief.

167 The depth of man's misery is not so deep as the depth of God's mercy.

168 The soul will fly from the body; but the conscience will not fly from the soul, nor sin or grace from the conscience at the day of death.

169 No man can either like all, or be liked of all.

170 There will be no end of desiring, till we desire that which hath no end.

171 Earthly things are such as the worst of men may have, and the best of men may be without;

the without; yet he that hath them not, may be
the happy without them; and he that hath them,
may be miserable with them.

to 172 Saints desire so to meet with God, as
ok that they may part no more; and so to part
ney with sin, as that they may meet no more.

m. 173 We are so far christians, as we can
rt, rule ourselves according to the rule of God;
vil the rest is but form and speculation.

gs, 174 It is for none but him who is all, and
the fullness which filleth all in all, to give to
all abundantly.

re- 175 He is happy that finds a true friend in
so extremity; but he is happier that knows no
extremity wherein to try his friend.

out 176 Death hath nothing terrible in it, but
nor what our life hath made so.

of 177 Virtue and vice are both prophets:
the first of certain good, the second of pain, or
ed else of penitence.

still 178 It is better to carry ourselves so, that
of God may smile, and the world frown upon
be us, than to carry ourselves so, as that the world
t; should smile, and God frown upon us.

of 179 The sins of teachers are the teachers
be of sins.

180 As he that offendeth in one command-
ment

ment is guilty as offending in all; so he that is offended with one commandment, is guilty as offended with all.

181 In the worship of God, while the body is upon the knee, the soul ought to be upon the wing.

182 The tongue blessing God without the heart, is but a tinkling cymbal; the heart blessing God without the tongue, is sweet, but still music; both in concert make their harmony, which fills and delights heaven and earth.

183 God doth not only pleasure the creature, but pleaseth himself, when he sheweth mercy.

184 The industrious man hath no leisure to sin: the idle man hath no leisure to avoid sin.

185 It is one thing to sin, another thing to be overtaken with sin, another to be overcome by sin.

186 A faint fears God, but is not afraid of God.

187 A faint doth not only look for heaven from Christ, but also looks for Christ from heaven.

188 God without heaven will give a Saint better content, than heaven without God.

And

*And what is heaven, great God, compar'd to thee?
Without thy presence heaven is no heaven to me.*

——— *Nor would I be
Possess of heaven, heaven unpossess of thee.*

189 He that lays out for God, lays up for himself.

190 Experience makes expertness.

191 Men are then least in their own eyes, when God is most in their eyes.

192 God's faithfulness doth more for us, than our faith.

193 A Saint would not give that which he gains by his sins, for all the world; and yet he would not commit one sin for all the gains of the world.

194 One may be an honest man, (*as they say*) and pay every man his due, &c. and yet not be a christian; but one cannot be a christian, and not be an honest man, and pay every man his due, &c.

195 A sound heart may fear God, but an unsound heart is afraid of God.

196 It is better and better service to serve God as it is duty, than as it is priviledge; for the

the first is to serve him, the second is to serve our selves.

197 Seeing God will turn grace into our glory hereafter, we should turn grace into his glory here.

198 Christ denied himself for us, and therefore we should deny our selves for him.

199 A Saint hath sometime enough in this life, to say, It is good to be here; but never hath enough to say, It is best to be here.

200 It is the Lord that keepeth us from evil, and evil from us.

201 All the good the Christian doth, is all but his duty; but all the good he doth, is not all his duty.

202 It is more worth than all the mines in the world, to be able to say that Christ is mine.

203 It is good hearing any to speak of Christ; but it is better to hear Christ speak; For the Revelations of Christ in us, are better than the relations or reports that are made of Christ unto us.

204 A Prophet may teach us; but God only can teach us to profit.

205 When a Saint dies, he leaves all his bad behind, and carrieth all his good with him;
but

but when a sinner dieth, he leaves all his good, and carrieth all his bad: The one goeth from evil to good, the other from good to evil.

206 In prayer a Christian must not *tell* God what he *shall* give, but *ask* God what he *will* give.

207 We many times speak of spiritual things, but are not spiritual in speaking of them.

208 Christ within us is our hope of glory, and the glory of our hope, or the hoped-for glory.

209 Every man of himself is not only unprofitable, but also unable to profit.

210 There are many things much in use, which are not of much use.

211 He that knows not how to be angry. knows not how to love; and he that knows not how to reprove with love, knows not how to be angry.

212 God is good to us, when he sends us evil, because he sends the evil for our good.

213 Some men speak when they should be silent, and some are silent when they should speak; but such silence had better be spoken, and such speech had better be silent.

214 It speaks the greatness of one's sorrow, when one cannot speak for sorrow.

215 When

215 When there is no doctrine in the life, there is but little life in the doctrine.

216 It is better that a man's own works, than that another man's words should praise him.

217 A Christian should seem to be as he is, and be as he seems to be.

218 Omission of good is a commission of evil.

219 A little wrong done to another, is a great wrong done to ourselves.

220 Appearance in good is too little, in evil it is too much.

221 It is a sad thing when that which comes from God to us, shall carry us from God to sin.

222 It is the misery of the poor to be neglected of men: it is the misery of the rich to neglect God.

223 He that overvalues himself, is usually undervalued by others.

224 He that is fittest to die, is fittest to live: and he that is fittest to live, is fittest to die.

225 True religion subordinates the will of man to the will of God; then surely that must
be

be false which subordinates the will of God to the will of man.

226 It is not the best part of a Christian's excellency that he is of excellent parts.

227 Few rich men are godly, but all godly men are rich.

228 Seeing God loved us, when we were not like him, we should strive to be like him, because he hath loved us.

229 Though faith be above reason, yet there is a reason to be given of our faith: for he is not wise, that believes he knows not what nor why.

230 The gospel discovers a just God to be a friend to unjust man, without being unjust either to himself or man.

231 None should despair, because God can help them; and none should presume, because God can cross them.

232 Choler is the pride of the body, and pride is the choler of the soul.

233 We should be so content with every condition, as to think the present best; yet many times it is best to think it so but for the present.

234 Pri-

234 Private sins are often punished with a public shame.

235 Self interest carried on by policy, puts many civil men into civil (*or rather uncivil*) war.

236 They are unsound men who cannot endure sound preaching.

237 Ministers should not preach sounding words, so much as sound words, lest sound preaching should be turned into a sound of preaching.

238 Fit words are better than fine; for fit words are always fine; but fine words are not always fit.

239 They for whom, and to whom God appears much, should appear much for God.

240 Christ is the Christian's patron, and the Christian's pattern.

241 It is better to want opportunities for our hearts to improve, than to want an heart to improve our opportunities.

242 The great end of disputations should be either to convince others, or to be convinced by others of the truth.

243 It is better to receive discouragement from the world, and encouragement from God,
than

shan to receive encouragement from the world, and discouragement from God in any business.

244 It is good to see God in all things, and all things in God.

245 Men may differ in Religion, and yet be of the same Religion; for every difference in Religion, is not a differing Religion.

246 When others are passionate towards Saints, Saints should be compassionate towards them.

247 If God be good to them that seek him, what is he then to them that find him? Oh how good!

248 A Christian should watch unto prayer, because of his adversary the devil, who watcheth him when and wheresoever he prays.

249 That sorrow for sin which keeps us from believing in, and from rejoicing in Christ, is sinful sorrow.

250 A Saint should so deny himself, as to be nothing at all, that Christ might be all in all.

251 Though evil be not good, yet it is good that there be evil.

252 *Judas, Herod and Pontius Pilate* fulfilled God's will in betraying and crucifying Christ,

Christ, and so sinned not; but they did it not to fulfil God's will, but their own, and that was their sin.

253 They that are full of mercy should be merciful.

254 The fear of the faithful should be a faithful fear.

255 They that reveal Christ, should conceal themselves.

256 Before conversion men are willingly willing to sin; but after conversion men are willingly unwilling, and unwillingly willing to sin.

257 A Christian should so behave himself, as not to be a shame to, nor ashamed of the Gospel.

258 They who live most in sin, and in most sin, are most dead in sin.

259 There may be grace where there is no assurance; but there can be no assurance where there is no grace.

260 The motions of grace are abundantly more excellent than the notions of grace.

261 Affliction seldom comes without being a temptation; but temptation never comes without being an affliction to the Saints.

262 This

262 This makes all things sweet to a Saint, that they savour of a Saviour.

263 We may and should go from men to follow truth; but we may not go from truth to follow men.

264 It is a less fault in friendship to do a thing without a friend's knowledge than against his will.

265 We are not to make our experiences the rule of Scripture, but the Scripture the rule of our experience.

266 It is a miserable folly to be wise in wickedness.

267 Christ was made like unto us, that he might be tempted; and we are tempted, that we might be made like to him.

268 Christ who did our work for us without us, will also work his work for us within us.

269 That can never be a grace to the body, which is a disgrace to the soul.

270 The enjoyment of God is the joy of our life, and the life of our joy; whatever our fare be, that alone is our cheer: how well soever we fare, that alone is our welfare.

271 There is nothing so sweetly-pleasing and pleasantly sweet to a gracious heart as to please God.

272 The

272 The devil doth not, nay, the devil cannot hate a Saint, so much as God loves him.

273 We should not walk by what hath been done, or by what is done; but by what ought to be done.

274 He doth not faithfully love, who loves not faithfulness.

275 One faith of Bernard, that the less his fame blazed, the more his devotion burned; and that the cutting off of his top, made him take deep root; and that he so neglected the world, that he did even spit out the preferment, which did drop into his mouth.

276 He that intendeth what he doth, is most like to do what he intendeth.

277 It usually falls out that they who seek others destruction, find their own.

278 They that think (as all hypocrites do) to deceive God, will find that they deceive themselves.

279 Less than one of these two desires granted; either that he may be with God in heaven, or that God will be with him on earth, will not satisfy a gracious heart.

280 Complete speech is no compliment, if men speak as they intend, and intend as they speak.

281 It

281 It is best for sinners to come over to God; for they cannot overcome God; are we stronger than he?

282 There are promises of grace, and there are promises to grace; the promises of grace are made good by working the grace of the promise in the soul; but the promises to grace are not made good, till the grace (to which the promise is made) be acted by the soul.

283 The time is coming when ungodliness shall be as much *prosecuted* by justice, as in times past godliness hath been *persecuted* by injustice.

284 They who are most with God in secret, know most of God's secrets.

285 The prophecies concerning Christ's kingdom will not be compleatly fulfilled, till Christ's kingdom be fully compleated.

286 If sinners cast not away their sins for God's sake, God will cast them away for their sins' sake.

287 It many times falls out, that that hand is farthest off from helping, that is nearest at hand to help the helpless.

288 Though God hath promis'd to give to them that ask; yet many ask and miss, because they ask amiss.

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289 It

289 It is the love, not the lack of money, that makes men churls.

290 He that learns of Christ, unlearns to sin.

291 It is not the work faith, nor the work of faith but a working faith, or rather he who works faith, by which we are justified.

292 Wicked men are dead while they live, but godly men live when they are dead.

293 God is good, and doth good continually to them who are evil, and do evil continually.

294 All the duty of men, the duty of all men is comprised in this: *Fear God, and keep his commandments, for this is the whole of man*; this is a man's all, the rest being but vanity and vexation of spirit.

295 It is not excellency in any man to be ignorant of his excellency; but this is a man's excellency, that though he know himself so, yet he is not proud of it.

296 It is more to say I will not go, and yet to go, than to say, I go, fir, and yet not go; *but say and do is best of all.*

297 Many men appear righteous, who are not righteous as they appear.

298 It is no sin to shew one's righteousness, but it is sin indeed to be righteous only in shew.

299 To

299 To deserve honour and not to have it,
is better than to have honour and not deserve it.

300 That man's heart can be but seldom
pure, whose tongue is often impure; for out of
the abundance of the heart the mouth speaketh.

301 To be very great and very good, is a
very great good.

302 Men we try before we trust, but God
we may trust before we try.

303 Sins may be turned into good to us in
the event, not in the nature; good when done,
not good to be done. It is not good to be un-
clean, yet a clean thing may come out of an
unclean.

304 Concerning silence and speech he said
well, *who said*, Not that which is much is well,
but that which is well is much.

305 If God gain a little glory by us, we
shall gain much by him.

306 There is nothing more fruitful of evil,
and fruitless of good, than idleness.

307 Some men there are who repent of
their sins, but forsake them not; others who
forsake their sins, but repent not of them;
others (who alone are true penitents) repent of
them, and forsake them too.

308 It is better to have knowledge formed in one, than to have a form of knowledge.

309 Knowledge helps much to practice, and practice helps much to knowledge; for if any man do my Will, he shall know the Doctrine whether it be of God.

310 They that glory in their shame here, will be ashamed of their glory hereafter.

311 It is more a mercy to praise God for the mercies we have, than to have mercies to praise God for.

312 If that servant were condemned that gave God his own, what will become of them that rob God of his own!

313 If God watch not over us, and over our watchings, our watching will be in vain.

314 The tie of the Covenant is sure; for Christ is the surety of the Covenant.

315 It is more to a man's honour that it should be asked, why is he not? than, why is he honoured?

316 The Saints shall not be tempted above what they are able, at least not above that which God will enable them to bear.

317 Nothing engageth a Saint to love God so much *as this*, that God loves him so much.

318 To

318 To practice the Sermon we hear, is the best way of repeating it.

319 Saints gain by their loss, and get good by their sin; no thank to the sin which is against God, but to the God against whom the sin is.

320 Every man brought sin enough with him into the world to repent of all his days, though he should never actually sin; and sins enough actually every day to sorrow for, though he had brought none with him into the world.

321 That which many think their lost time, a Christian often finds his best time, and that is his thinking time.

322 It is a good proof that a man is good, when he labours to prove himself good to God and to men; and yet approves of himself more according to God's approbation than man's approbation of him.

323 As without faith it is impossible for works to please God: so it is impossible for faith without works to please God.

324 The works which many men do, do honour God, when yet the men that do the works, may dishonour God.

325 We should admire nothing for or in
D 3 itself;

itself; but admire all things in God, and God in all things.

326 The Saints fare the better, yea are far better for one another's prayers.

327 All the gifts and graces which God lays in in our souls, should not be laid up as in a napkin; but laid out for God's glory and others' good.

328 It seems to many that there are contradictions in the Scripture; but they are not, but so many seeming contradictions.

329 We can never serve such another Master as God is; for he doth not only give us meat, drink and wages, but doth our work for us too.

330 Men should rather do things worthy to be written, than write things worthy to be done, though both are worth the doing.

331 Wicked men have but a right to use the creatures; but godly men have a right use of the creatures.

332 The Word of God is not only a pure, but purifying; not only a clean but a cleansing Word.

333 It is a less sin and less dangerous to offend Christ, than to be offended with Christ, though

though both be dangerous ; for he that sins against him, wrongs his own soul.

334 Many men please themselves in the duties they have done, though in doing of them they have not pleased God. But

335 We should not take content in any duty, wherein we do not give God content.

336 Many men take much mercy from God, who are but little taken with the mercies of God, and less with the God of mercies.

337 God doth not only give pardon to them that believe, but he also gives faith to believe pardon.

338 Stones cannot make themselves the children of *Abraham*, but God can make stones the children of *Abraham*.

339 In this life the glory of heaven is but revealed unto us ; but in the life to come it shall be revealed in us.

340 We ran from God by sin to death, and have no other way of returning to him, but by dying to sin.

341 It is to be feared that they who love wicked men, do not hate the wickedness of men. Or

342 That they who love the company of
D 4 the

the wicked, do not hate the wickedness of the company.

343 Wicked men have what they enjoy, but from the providence; but good men have what they enjoy from the promise of God.

344 Sin will prove that sinner's downfall, who falls not down to confess his sin, and to give glory to God.

345 God is more pleased with a soul when out of its sins, and in Christ, than he was displeased with it when it was out of Christ, and in its sins.

346 It is not man's loveliness, but God's loveliness, that engageth God to love and save him.

347 Saints strive to be holy as God is holy, though they know that they cannot be *as holy* as God is holy.

348 All the things in the world are not good enough to be a *love token* from God unto a Saint.

349 Grace outworks and works out the sin which is in Saints.

350 It is better to be preserved in the brine of adversity, than to rot in the honey of prosperity.

351 A Saint had rather live at God's determination, than at his own choice; his prayer is, Lord, chuse mine heritage for me.

352 A Saint should welcome God as well when he comes to take, as when he comes to give.

*Laugh we to lick the sweet; and shall we lower,
If God be pleas'd to send a little sour.*

353 Good meaning and innocency are careles, and seldom forethink what answers to make to their accusers; whence Christ said, Take no thought, what or how you shall speak.

354 In Christ's time professed publicans did turn Christians; but in our time professing Christians turn publicans.

355 They who seek to please men in what they do, and seek the praise of men, in what they do, are hypocrites, *Matth. 6. 2, 5.*

356 God doth not only give remission of sin to them that repent, but he also giveth them repentance for remission of sins, and gives them to repent of the sins remitted.

357 It is to be feared, that they who care
not

not how rich they be, or how much riches they get; do not much care how they be rich, or how they get their riches, 1 *Tim.* 6. 9, 10.

358 Reproofs should not be with passion, but with compassion; not with jeering, but grieving; saith Paul, I tell you these things (not laughing, but) weeping.

359 He that reproves another's fault, and approves his own, is an hypocrite.

360 Believing in Christ should not exclude sorrow for sin, nor sorrow for sin exclude believing in Christ.

361 When we take comfort in creatures without God, he taketh away the creature or the comfort of it.

362 Carnal joys breed sorrows, but spiritual sorrows breed joys.

363 The glory of all our hereafter-glory, will be an oneness of communion with the Father, Son, and Spirit, Angels and one another in God, who is one in all, and all in one.

364 Most men have a good opinion of their own opinion, though the opinion be not good.

365 While the Saints are on earth, Christ is preparing Heaven for them, and them for Heaven.

366 Every

366 Every man should have a calling to follow, and should follow his calling.

367 The Lord's portion is his people, and the Lord is his people's portion.

368 Wisdom is good with an inheritance; yea, better without an inheritance, than an inheritance without wisdom.

369 When a Saint comes to die, his greatest grief is, that he hath done no more for God; and his greatest joy is, that God hath done so much for him.

370 In the Covenant of works God did first accept of the work, and then of the person; but in the Covenant of grace God doth first accept the person, and then the work, *as some understand and speak.*

371 As in wicked laughter the heart is sad; so in holy mourning the heart is glad.

372 The sin of man filled the creature with vanity, and the vanity of the creature fills man with vexation of spirit.

373 God doth not only deliver truth unto his people, but he also delivers his people unto truth.

374 It is obedience to disobey parents, when we cannot obey them without disobeying God.

375 God

375 God loves his people when he strikes them, as well as when he strokes them.

376 Man was not made for the Sabbath, but the Sabbath was made for man.

377 Though believers are not to work for righteousness, yet they are to work righteousness.

378 It is very likely that they who enrich themselves with other men's riches, will be ruined by their riches; For other men's goods will never be good to other men.

379 Every man in Christ is not *A man* in Christ.

380 There are many poor in this world, rich in faith; and many rich in this world poor in faith.

381 Jesus Christ is not the Son of God because he is the Messiah; but he is the Messiah because he is the Son of God.

382 We are not justified by believing in Christ, but by Christ believed in; as a man is not healed by the applying of a plaister, but by the plaister applied: Faith is not our righteousness, for our righteousness is by faith.

383 We work not ourselves into Christ, but Christ works us into himself.

384 They

384 They who make a prey of them that are Christ's, shall themselves become a prey unto Christ.

385 Christ by drawing near unto Saints, draws them nearer unto himself.

386 There are many humbled ones, which are not humble ones.

387 Though the saints live in the flesh, yet they are not flesh, nor are they in the flesh; for that which is born (as the Saint is) of the Spirit, is Spirit, and walketh in the Spirit.

388 The world is angry with the Saints, that they are no worse; and the Saints are angry *with them and themselves*, that they are no better.

389 *If thou do ill, the joy fades, not the pains:
If well, the pain doth fade, the joy re-
mains.*

390 Prayer is like *Jonathan's bow*, which sent out the arrows; but faith is like *Jonathan's boy*, which fetched back the arrows.

391 Saints have not such often occasion to complain, that what they have done is ill, as that what they have done is ill done.

392 Saints

392 Saints should please God in all they do, and be pleased with God in all he doth.

393 To be sick of love for God, is soul-saving health; but to be sick of love for creatures, doth often destroy the health both of body and soul.

394 The world seeth not a Saint, though they look him in the face; *for* the Saint is the hidden man of the heart, or the man in the Spirit.

395 Christians should not wear beauty-spots (seeing beauty-spots are the spots of beauty) for their beauty is to be without spots.

396 Grace is the best wear; for it wears not out in wearing, all other things perish in the using.

397 A child of light may for a time walk in darkness; and for a time a child of darkness may walk in light.

398 Some men are busy about trifles, and trifle about that which should be their business.

399 Success is the blessing of God on a good cause, and his curse on a bad.

400 A godly man is as willing that the kingdom of God should come into him, as he is to go into the kingdom of God.

401 The

401 The wicked in the fulness of their sufficiency are in straits, *Job* 20. 22. but the godly in the fulness of their straits have sufficiency, *1 Tim.* 6. 6, 7, 8.

402 Precepts without examples bind more than examples without precepts.

403 When the heart is upright with God, he accounts all as well done, as if all were well done; yea, he looks on that as done which was never done.

404 That which is confusion to us, is no confusion to God; for he hath the ordering of, and an order in all confusion.

405 If God do not take off temptations from his people; yet he will so keep them, as that temptations shall not take them off from him.

406 The God of all grace, and all the grace of God is engaged to keep the Saints to eternal life.

407 We may well wait for the Lord's grace, seeing the Lord waits to be gracious.

408 Though our faithfulness to God doth often fail, yet God's faithfulness to us doth never fail.

409 The joy of the holy Ghost is such, as
that

that there is both want in words, and want, of words to express it; *for* it is joy unspeakable and full of glory.

410 Natural men will not do all they can : spiritual men cannot do all they will.

411 There are many convictions without conversion, but there is no conversion without convictions.

412 Some men's judgments reside more in their wills, than their wills do in their judgment.

413 The Saints have more comfort from God's love to them, than they have from their love to God.

414 Many men do but seek themselves in seeking God, and serve him that they may serve themselves of him.

415 That friendship will not endure to the end, which is begun for an end.

416 He that when he should not, spends too much, shall when he would not, have too little to spend.

417 We may sometimes know that by others, which we would never care to utter; but we should ever take care, how (if ever) we utter that which we do not know.

418 High

418 High fortunes are the way to high minds, and high minds are the high-way to great misfortunes: for pride goeth before, but *not far before a fall.*

419 It is to be feared, that they who leave the Saints of God, will not cleave to the God of Saints.

420 It is one thing to be wanting in grace; it is another thing to want grace.

421 A Christian may usually (or often) say, that all is not ill in his evil actions, nor all good in his good actions.

422 Rich men need poor men's labours, as much as poor men need rich men's money.

423 The most perfect knowledge that we have of God, is that we cannot, or do not know him perfectly.

424 Usually covetous men need money least, yet most affect it; and Prodigals who need it most, do least regard it.

425 If we cannot raise our estates to our mind, we should stoop our minds to our estates.

426 Passion makes them fools, which (*otherwise*) are not so; and shews them to be fools, which are so.

427 Many men think themselves wise: yea

E

wiser

wiser than others, who indeed are otherwise; for the most selfwise, are the veriest fools.

428 That man hath no good will, that wills no good.

429 While we are paying God our debts, we make ourselves the more his debtors; *Lord, let me be thus in debt.* The more we pay him, the more we owe him, seeing we give nothing to him, but what he gives first to us.

430 If we are unprofitable servants, when we have done our duties; how unprofitable are we, when we do not do our duties?

431 Men that resolve to make gain their godliness, will never gain godliness; unless they *resolve-counter*, to make godliness their gain.

432 Reason itself will dictate so much, that the mysteries of Religion should be above reason; For could a man by reason comprehend God and his ways, *which are unsearchable*, he might think it reason and no robbery, to think himself as much a God as God himself.

433 A Saint will hazard his credit to save his conscience, rather than hazard his conscience to save his credit.

434 God rested not till he had made man like himself, and man should not rest, till he
be

be made like God, or partaker of the divine nature.

435 God loves his people even in their sinful estate, though not with a love of well-liking in them, yet with a love of well-willing to them.

436 We are not elected, because we are holy : but (for) we are elected that we may be holy.

437 That man hath a very ill nature, who would have others be good to him, but he himself cares not to be good to others.

438 That man is less troubled, who hath nothing to lose, than he who hath lost what he had, though they both have nothing.

439 This is the misery of great ones, that their greatness will not let them see how little, how nothing both they and their greatness are.

440 It fares well with Christians, when Satan comes and finds nothing in them ; but alas ! it fares ill with Christians, when he comes and finds them in nothing.

441 We call fools naturals ; but we may (*and more truly*) call natural men fools.

442 A Christian need to walk circumspectly, lest he give them that are *without* an occasion

to offend, or them that are *within* an occasion of offence.

443 Many complain of their suffering without a cause, wherein they should rather rejoice; for it is better to suffer without a cause, than that there should be a cause for our suffering.

444 God promiseth forgiveness of sins to all that repent; but God doth not promise repentance to all, or to any that sin.

445 Grace worketh strongly, and therefore God is said to draw, and it worketh sweetly too, and therefore man is said to come.

446 Men's lusts are their gods on earth, but they will be their devils in hell.

447 He is not so much a fool, who hath no wit to use, as he that doth not use the wit he hath; or as he that abuseth it, by playing the fool in wit.

448 Such men have no mercy upon their own souls, who will not receive God's mercy into their souls.

449 He that loves the world much, can love God but little.

450 Some men set their hearts on that, on which God would that they set only their feet, viz. the earth.

451 When

451 When our affections and conversations are in heaven, we enjoy heaven upon earth.

452 We have (*alas!*) but too often, we have our hearts to seek, when we come to seek God, whom we should seek and serve with all our hearts.

453 Nothing disgraceth a man so much as sin, and nothing honours a man so much as grace.

454 Some men, when they have prayed against sin, go and sin against prayer.

455 A godly man doth not only mourn in secret for his public sins, but he also mourns in public for his secret sins.

456 God warns his people before he strikes them, and warns them that he may not strike them.

457 It is better to think evil of one's estate when it is good, than to think it good when it is evil. The first loss is but temporal, the second eternal.

458 A Christian should not only be perfecting holiness, but he should also be perfect in holiness, 1 *Pet.* 1. 15, 16.

459 When God seems to wink at, even then he seeth his people's wants; and when he

seems to be careless, *he is then* careful of his people's welfare.

460 The sweetness of divine things, is not in the hearing, or praying for, or talking of; but in the having and enjoyment of them.

461 A gracious soul so longs to be with Christ, that he thinks it long ere he be dissolved, that he may go to his long (and long'd for) home.

462 That which makes God appear so glorious in our eyes, is his so gracious appearing, or appearing so gracious to our souls.

463 It is not the Word that man speaks, nor the man that speaks the word, which can convert a soul.

464 The scriptures shew us what God hath done for man, and what man is to do for God.

465 All other (which of a truth are false) Religions, teach salvation by the work of man towards God; but our (which indeed, and which only is the true) Religion, teacheth salvation as a work of God toward man, and in man.

466 As we must not attribute to God the ill that proceeds from man; so we must not attribute to man the good which proceeds from God.

467 Before

467 Before conversion sin hath dominion over us; but after conversion we have dominion over sin; and we lead that into captivity which did before lead us captive.

468 There are but few men among men.

469 When we have done our duty, we are but unprofitable servants; for our best is so bad, and our all so little, that it is but little more than nothing at all.

470 It is the height of wickedness to do ill, and think it well done.

471 Jesus Christ lost his own life, that he might save the life of his own.

472 They that deny not themselves, and their own ends for Christ, will deny Christ for their own ends: and will (*woe unto them!*) themselves be denied by Christ in the end.

473 We may see the glory of God, but we cannot see the God of Glory.

474 We cannot be said to glorify God, though we do the things that glorify him, unless we do the things to glorify him.

475 God is light, and in him is no darkness at all; and we are darkness, and in us is no light at all; for our light is darkness.

476 Some are professors of profaneness; others are profane professors.

477

477 He is not learned in religion, who knows all the matters, *that*; but he who knows them in the manner, *how* they ought to be known.

478 It is not the profession, but the possession of Christ, which is our hope of glory, *Col. i. 27.*

479 It is one thing to know Christ by a relation made of him unto us; another thing to know Christ by a revelation made of him within us, *Gal. i. 15, 16.*

480 While we only hear of Christ and his excellency by the hearing of the ear, we are apt to say, the one half of what is told us is not true: but when we see him with the seeing of the eye, we then say, and truly, The one half of that which is true, was not told us.

481 Though it grieve a poor soul that Christ was pierced by him; yet it relieves a poor soul that Christ was pierced for him.

482 Christians are not only like God, but they are also liked of God; and Christians do not only like God, but they study also how to be like God.

483 Our sin delivered Christ to death, and Christ's death delivers us from our sin.

484 A Saint hath the law of God in his heart.

heart, and hath his heart in the law of God.

485 He that humbleth himself shall be exalted; but he that exalteth himself shall be humbled.

486 Meats were not forbidden because they were unclean; but were unclean because they were forbidden.

487 The offerings did not, nor do sanctify the altar; but the altar did and doth sanctify the offerings.

488 Election doth not depend upon faith, but faith depends upon election; nor justification upon works, but works upon justification.

489 Though it be a Christian's sorrow that he hath sin to bewail; yet it is his joy that he hath an heart to bewail his sin.

490 They who scorn others, are usually scorned by others.

491 Rash men are commonly harsh men.

492 Christ's voice is sweet to the faints, and their voice is sweet to Christ.

493 True love is not only pleased with the beloved, but seeks also how to please the beloved.

494 A Saint will part with any thing, yea, with all things, for Christ; but will not part with Christ for any thing; no not for all things.

495 It

495 It is great mercy to be one of Christ's, though but one of his little ones.

496 Christ did die, not only to give life to them that repent, but also to give them repentance unto life; not only to give salvation to them that believe, but also to give them to believe unto salvation.

497 God doth not shew mercy to his creatures because they please him, but because mercy pleaseth him; the pleasuring of them, is the pleasing of himself.

498 Man is to work out his salvation with fear and trembling; for God worketh in him both to will and to do; which implies (1.) That man without God neither can nor will save himself; and (2.) That God without man doth not save any man.

499 We are so far from being able to pay the utmost farthing, that the utmost we are able to pay, amounts not to a farthing.

500 It is appointed for all men once to die, and to some men it is appointed to die *but once*; the rest shall have their share in a second death, wherein they shall find no rest.

501 Among them that are called the *Laity*, you may find many children of light; and
among

among them that are called the *Clergy*, you may find many children of darkness.

502 In all orders of men, the greatest part are out of order.

503 The Apostles did preach to, and not lord it over the Lord's inheritance; but since their days, *and in ours*, many lord it over, and few preach to, the Lord's inheritance.

504 What gain will it be to men to save themselves here, and to lose themselves for ever? to live and reign like gods on earth, and not to live and reign with God in heaven?

505 When magistrates' hearts are not towards the people, the people's hearts will not be towards the magistrates.

506 Some men will be finding faults when and where there's no fault to be found.

507 Inveighing men are most commonly envying men; or men that inveigh much, are men of much envy.

508 It cannot be expected that they will be careful of others' good, who are careless of their own good.

509 They will buy the world at too dear a rate, that pay but one sin for it.

510 They

510 They can but badly make God known,
who know not God: or they teach Christ,
who have not learned Christ.

511 The gōspel of peace is a great blessing,
but the peace of the gospel is a greater blessing.

512 It is better to be at war with men, and
at peace with God, than to be at peace with
men, and at war with God.

513 Many men seek other men's goods
more than other men's good, and the wealth
of the Commons more than the Common-
wealth; but such should consider, that other
men's goods will never be good to other men.

514 Men should order their reasons of State
by religion, and not religion by reasons of State.

515 It is a sad thing when Satesmen grow
richer; but the states of men, and men's
estates grow poorer thereby. Such men
should rather follow the noble example of the
Ælian family, who chose rather to live poor in
a rich Common-wealth, than to live rich in
a poor Common-wealth.

516 *Ill fares that state which harbours such a
man,
As can whate'er he will, and will wbate'er he can.*

517 Civil

517 Civil honours are very necessary in a state; for thereby the state itself becomes more honourable.

518 It is but reasonable that they who bring gain to a state, should gain by the state; provided that what they gain by it prove not a loss to it.

519 Traitors always become odious, though the treason be commodious.

520 Babes in Christ are but as carnal men, yet are they not carnal as men that are but carnal; for such are not babes, nor as babes in Christ.

521 God will accept the will for the deed, when we are as willing to do as to will the deed.

522 All Saints have all grace in some degree, but few have all grace in an high degree.

523 In temporal things, our joy is more than the cause; but in spiritual things, the cause is more than our joy.

524 The greatest of sins repented of, is pardonable; and the least of sins not repented of, is damnable.

525 The rich should not despise the poor; for God made them both, *Prov. 22. 2. Job*

31. 13, 15. And he that made thee the rich man, and him the poor man, could have made him the rich man, and thee the poor man.

526 All men live, move, and have their being in God; and yet most men are without God, and strangers to the life of God.

527 Going on in grace, is a kind of growing in grace; for growing in grace is not so much a new thing, as the same thing renewed; it is acting the same graces over and over, and better and better. Abounding is growing in grace.

528 Many men *defy* the devil, sin and the world with their mouths, but *deify* them in their lives.

529 A Christian's last days should be his best days; and his fruits at last more than at first.

530 The redemption of time is not in recalling of, but in repenting for mispent time, and in improving the present to best advantage.

531 That cannot be done too soon, which should be always in doing, as serving of God; yet better doing it late than never; for it is never too late.

532 It is better that men should laugh at us
for

for being godly, than that God should laugh at us for being ungodly, *Prov*, 1. 25, 26.

533 It is a choice mercy, to have the choice of mercies, as *Solomon* had.

534 Contentment without the world, is better than the world without contentment.

535 The world is not answerable to, nor able to answer our expectations.

536 God's sons are his servants, and his servants are his sons.

537 He that knows not God, knows nothing.

538 When men are drunk with wine, wherein there is excess; the wine doth not so much abuse the men, as the men do abuse the wine.

539 Many men are ashamed of that wherein or whereof they should glory, and glory in that whereof they should be ashamed.

540 It is more honour to be rich in goodness, than to be rich in goods.

541 There may be hypocrisy in one who is no hypocrite.

542 Great sins forgiven by God must not be forgotten by us.

543 It is one thing to be a child under wrath, another thing to be a child of wrath.

544 Men

544 Men cannot practice, unless they know; but as good they knew not, unless they practice.

545 God doth not only take off sin from his people, *which is Justification*; but doth also take his people off from sin, *which is Sanctification*.

546 The words of wisdom should be more acceptable to us than the wisdom of words.

547 Christ did bear our curse, and therefore it is but reason that we should bear his cross.

548 A godly soul will hazard his credit to preserve his conscience; but will not hazard his conscience to preserve his credit.

549 Christ is with his Saints here, and his Saints are to be with Christ hereafter.

550 All God's commands are alike *holy, just and good*, and therefore we should like them all.

551 Our Master's joy enters into us here, and we shall enter into our Master's joy hereafter.

552 Every sin against God is great, because it is against a great God.

553 Christ is the righteousness of sinners unto God, and the righteousness of God unto sinners.

554 Saints

554 Saints may fail and fall in the way ;
but Saints cannot fall away.

555 When we see others better than ourselves, we should not grieve, but rejoice, that they are better than ourselves ; yet we should not rejoice, but grieve that we ourselves are no better.

556 There are many who are other men's betters, that are not so good as other men, whose betters they are.

557 Evil things work together for good to them that love God ; but good things work together for evil to them that hate God.

558 When our sin is increased, God's grace is not decreased ; though we may be worse than we were, yet God is as good as ever he was.

559 Though God love converted ones never the worse for being such great sinners before ; yet they should loath themselves so much the more for being such sinners before they were converted.

560 Some men are unwillingly willing to do good, that is bad ; others are willingly unwilling to do good, that is worst : but some are willingly willing, and that is best.

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561 A

561 A diligent hand cannot make rich without God, and God doth seldom make rich without a diligent hand, *Prov.* 10. 4, with 22.

562 Some men instead of making godliness their greatest pleasure and gain, make gain and pleasure their greatest godliness.

563 It is an high strain of spiritualness in the sufferings we bear, or in our bearing sufferings, when we can say, Though I love not that which I suffer, yet I love to suffer; and though I love not the burthen I bear, yet I love to bear the burthen.

564 A Christian may desire that which God wills not, and not sin in that desire, and he may sin in desiring that which God wills.

565 Riches and the increase of riches are neither evils nor dangers, unless that when they are given to us, we give ourselves to them.

566 It is not the having the world, nor having an hand in the world; but having an heart in the world, which God disallows.

567 Some men's blessings are turned into curses, and some men's curses are turned into blessings.

568 The best things, ill used, become bad; and the worst things, well used, become good.

569 Our

569 Our trusting of God should not exclude our endeavours, nor our endeavours exclude our trusting of God.

570 *Be wisely-worldly, be not world-wise.*

571 The God of *Israel* will do them good, that do good to the *Israel* of God.

572 The hearts of Saints are larger than their words; but the words of hypocrites are larger than their hearts.

573 God brings his people into various conditions, that they may know what is in *their* heart towards him, and what is in *his* heart toward them.

574 Wicked men have their goods from the will of God; but Saints have theirs from the good-will of God.

575 Every man should have a calling to follow, and follow his calling.

576 It is not so much a mercy to have wherewithal to do good, as to do good with what we have.

577 Never did any soul miscarry for want of the grace it longed for, if it longed for the grace it wanted.

578 Some have the Art to make much of their little; but few have the heart to make but little of their much.

579 Christ was first persecuted by Paul in his members, and was afterwards persecuted in Paul one of his members.

580 What could God do more for us, than to accept us of his grace: and what less could he require of us, than to accept of his grace.

581 It is better to enjoy soul comforts, though one have none for the body, than to enjoy bodily comforts, and have none for the soul.

582 He that loves the wages of unrighteousness, will do unrighteousness for the wages.

583 The lowest condition in the world with the love of God, is better than the highest condition in the world without the love of God.

584 Many men have much zeal, and little knowledge; and many others who have much knowledge, have but a little zeal.

585 Some men are least alone, when most alone. When Jacob was left alone he did wrestle with God.

586 It is as great a fault to be idle, as to work on a Sabbath day.

587 God takes that service most kindly, which is most kindly service.

588 When we are weak, we see what we are

are in ourselves; when we are strong, we see what we are in God.

589 Men may speak of grace unto us, but God only can speak grace into us.

590 Nothing deforms a man so much as sin; nothing reforms, and consequently adorns a man so much as grace.

591 Many men follow God for the world's sake; but few men follow the world for God's sake.

592 It is not our speaking to God, but God's speaking to us, which glads our hearts.

593 The not using is the abusing of favours.

594 Most men's doings turn most to their undoings.

595 Many men spend their time and strength in seeking that, which when they have found, *they find* that it had been better not to have found or sought it.

596 God is a giving and a forgiving, an open-handed, and an open-hearted God: open-handed in giving to us, and open-hearted in forgiving of us.

597 Some men blush to be known to be wicked, who blush not to be wicked, though it be known.

598 The Heathen made gods of men, and men of their gods; attributing divine virtues to men, and human vices to their gods.

599 Many men see the evils of their sin, who do not see the sin of their evils.

600 When we run after Christ, he doth not run from us; yet many times when we run from him, he runs after us.

601 God doth not only give his people promises to believe, but doth also give them to believe the promises.

602 A Christian should do no more than he may lawfully do, and he should not do all that he may do lawfully.

603 It is one thing to be a patient, another thing to be patient in affliction.

604 Faith gets most, humility keeps most, and love doth most.

605 The use of the world takes many a man off from Religion; but Religion takes no man off from the use, but only from the abuse of the world.

606 Man would not when he could, and therefore could not when he would, inherit Paradise.

607 Earthly things ravish more in expectation,

tation, than in fruition; but heavenly things
ravish more in fruition than in expectation.

608 How vain is their hopes, who think
to find full delight in an empty world!

*They may as well
Find ease in hell.*

609 The wicked man saith, What I will is
lawful; but the good man saith, What is law-
ful, I will.

610 Seeing it pleaseth the Lord to bless us,
and that without cause given him; how much
should it please us to bless him, who hath
given us so much cause to bless him!

611 Christ died that sinners might live.

*Oh groundless deeps!
Oh love beyond degree!
Th' offended dies,
To set the offender free.*

612 As it fads a Saint to find the flesh lust-
ing against the spirit, and the law of the mem-
bers warring against the law of the mind; so
it glads him to find the spirit lusting against

the flesh, and the law of the mind warring against the law of his members.

613 Some men try the Scriptures by the Fathers; but men should try the Fathers and all other men by the scriptures.

614 That man hath nothing, who wants Christ; and that man who hath Christ, wants nothing.

*In having all things,
And not thee, what have I?
Let me enjoy but thee,
What further crave I?*

615 God resisteth the proud, but (giveth grace to, *i. e.*) assisteth the humble.

616 Riches of mercy is not revealed to encourage men to the commission of sin, but that they may be encouraged to hope for the remission of sin.

617 Jesus Christ hath delivered us from this present evil world, though we are not at present delivered from the evil of this world.

618 A Saint is content not only that the will of the Lord should be done, but that it should be also done to God's content.

619 Though

619 Though our reward be not for our good works; yet we shall have our good works rewarded, and have a good reward for our works.

620 Many men sin with content, and are content with sin; poor souls!

621 Some men find the want of comforts, and some find comfort in wants.

622 All the while Christ is without us, we are without Christ.

623 Whoever brings mercy, both the mercy and the bringer are of God's sending.

624 God usually puts down that which man exalts: because what man exalts (Babel), doth usually tend to the pulling down of God.

625 It is a wonder to see how many exceptions the Christian makes against himself, and how few exceptions God makes against the Christian.

626 All the world cannot pull down an humble man, because God will exalt him; and all the world cannot exalt a proud man, because God will pull him down.

627 He that sows not holiness in the seed-time of his life, cannot expect to reap happiness in the harvest of eternity.

628 Being

628 Being afflicted doth often discover hypocrites; yet being afflicted is no discovery of an hypocrite.

629 Nothing sets out godliness so much to the life, as a life of much godliness.

630 Some men undo themselves by doing, and some are made by being undone.

631 It is the Saints' greatest joy to enjoy God, and to joy in God.

632 This endears God to a Saint, and makes him precious in his eyes, that he is so dear and precious in the eyes of God.

633 They that will not in the day of mercy receive mercy without judgment, shall in the day of judgment receive judgment without mercy.

634 Good actions (well done) better ourselves, and benefit others.

635 None honour God so much, and God honours none so much, as the humble souls.

636 Reason and faith may walk together, provided that reason give faith the upper hand.

637 Many men have themselves to seek, when they draw near to seek God; so that they are not with him when they are before him.

638 Saving

638 Saving grace is everlasting grace.

639 There is a great deal of difference between an error of love, and the love of an error.

640 Some men have not leisure to enjoy what they have (yea, they *forget* what they have) for getting of more.

641 The more full of faith, and the more faithful men are, the more they please God.

642 A Saint feels the grace which he cannot express; an hypocrite expresth the grace which he doth not feel.

643 They that are most full of duty, are not always most dutiful.

644 Some men so repent of their sin, that they sin in their repentance; so that their very repentance is to be repented of.

645 God should be the dearer to his people for their mercies, and dearer than their mercies.

646 There are many that suffer long, who are not long-suffering.

647 Christ doth not dehort us from speaking much, but from much speaking in prayer.

648 The means of Grace is but a mean-thing, if compared with grace, which is the main thing.

649

649 The Saints even in this life are sanctified throughout, *i. e.* in every part, though every part be not throughout sanctified in this life.

650 Satan the great accuser, doth not only accuse the Brethren unto God, but doth also accuse God unto the Brethren.

651 Love excuseth what is ill done in another, *but* malice accuseth what is well done in another.

652 *Rome* would prove the truth by miracles, when it should prove the miracles by truth.

653 Man turns natural food into his nature, but spiritual food turns man into its nature.

654 The great means which God affords his people here, is but little to that which he means to give them hereafter.

655 It is one thing to profess and to believe ourselves to be in Christ; it is another thing to be in the Christ, in whom we profess and believe ourselves to be: for many may believe themselves to be in Christ, who are not; and many may be in Christ, who do not believe themselves to be in him.

656 It is the wisdom of the reprover, to
reprove

reprove well, that the reproof may take; and it is the wisdom of the reprov'd, to take the reproof well.

657 There are but *few* who love to reprove, *fewer* who reprove in love, and *fewest* of all who love to be reprov'd.

658 It is the part of a good man to reprove, though his reproof should not be taken in good part.

659 Reproofs should not be forborne, though they should not be borne.

660 Many men are so forward to reprove, that they reprove others for sinning before they prove that that for which they reprove them, is a sin.

661 God may as soon cease to be God, as cease to be good; as soon cease to live, as cease to love.

662 By nature we are the vessels of sin, and the vassals of Satan.

663 They that forbid what God enjoins, and they that injoin what God forbids, are both an abomination.

664 If we do not find that in heaven which we did imagine, yet we shall find more than we could imagine.

665 The

665 The love of God is better than wine,
and his loving kindness better than life; and
wine, yea life is the better for the love and
the loving kindness of God.

666 Though we prize our friends much, we
should praise them but little, and to their faces
not at all.

667 It doth not become us to be angry with
God, though God come to be angry with us.

668 In this world the Saints labour for rest,
but in the world to come they shall rest from
their labour.

669 In heaven the Saints shall sing notes of
the highest strains, but they shall not strain for
the highest notes; here their praises are noted
with *Selah*, there their praises shall be a note
above *Elah*.

670 By reason of our sins we have cause to
be sorrowful in the midst of our joys; but by rea-
son of God's mercy, we have cause to rejoice
in the midst of our sorrows.

671 —How frail a thing is man!
One sunny day the exhalation rears
Into a cloud: at night it falls in tears.

672 So-

672 *Solomon's* Tautologies of vanity, are no vain Tautologies.

673 All sin is vanity, yet (all that's vain,) or all that's vanity is not sin.

674 The worst of Christ is better than the best of the world; the afflictions of Christ *better* than the pleasures of sin, and the reproaches of Christ greater riches than the treasures of *Egypt*.

675 Vain offerings are offered in vain: or they that worship God vainly, (as they, *Matth.* 15. 9. with 1 *Peter* 1. 18.) do worship God in vain: it is to no purpose, it is nothing worth.

676 All the saints are excellent, and some are more excellent than others; yet the highest Saint is not so far above the lowest, as the lowest Saint is above the highest of men.

677 God will stain the pride of all glory; for indeed all pride would stain his glory.

678 He that is angry with his brother without a cause, is in danger of judgment; and he is likewise in danger of judgment, who is not angry with his brother, when there is cause.

679 Anger can hardly be silent; but that anger is admirable, which speaks and sins not.—
Be angry, but sin not.

680 To

680 To fear God and keep his commandments, is all that we have to do; and that we all have to do.

681 *Job's* friends could do no less than come to comfort him; yet when they came, they did nothing less than comfort him.

682 Though the mystery of godliness be not without great controversies, yet great without controversy is the mystery of godliness.

683 A Saint doth not only seek to please God, but also to be pleased with God; not only that his doings may be acceptable to God, but also that all God's dealings may be acceptable to him.

684 As God cares not for ours, so much as for us; so a Saint cares not so much for his, as for him.

685 A Christian sometime prayeth to have what he wants; and other times, yea often at the same time, he prayeth to want what he hath.

686 A Christian hates sin for sin's sake, and forsakes it for God's sake.

687 The reason why Christians do find so much fault with themselves, is because they find themselves so much in fault, or because they find so many faults within themselves.

688 When

688 When we begin to bless ourselves in earthly enjoyments, God blasteth them to us, either in taking them from us, or us from them: or if he leave us the things, he takes away the comfort of them.

689 Though gold cometh from the earth, none despiseth it; and though dross come from the gold, yet none regardeth it; so the virtuous coming from the mean parentage, are honourable; and the vicious coming from noble Parentage, are contemptible.

690 It is better to be famous from a contemptible family, than to be contemptible from a famous family.

691 A good aim doth not make a bad action good, but a bad aim makes a good action bad.

692 A fool speaks with an open mouth, but a wise man openeth his mouth and speaks.

693 Carnal men love the god that they make, and hate the God that made them.

694 This is the Christian's comfort, that though he have a faithless and unruly heart, yet he hath a faithful God, who hath the ruling of it.

695 Though the best of men (*they being at the best, but unprofitable servants,*) deserve nothing

G

thing at the hands of God; yet they may deserve much at the hands of men: and if they have not the recompence which they deserve, yet it is a kind of recompence to have deserved. As he said, and nobly, I had rather it should be said, Why doth not *Cato's* image stand here? than that it should be said, Why doth it stand here?

696 It will not be long ere Jesus Christ make room for himself, in *Rome* itself: and it will not be long after the destruction of the man of sin, that the sin of man shall be destroyed, *as some think.*

697 Nature teacheth us to prefer our lives before the world, and grace teacheth us to prefer our souls before our lives.

698 Though the man of sin pray to others, yet the man of God will pray to none, but to the God of man.

699 So short and uncertain is our life, that we know not, whether he that is born to-day, may live a day; for as soon as a man is born, he begins to die.

700 To trust in means, is to neglect God; to neglect means, is to tempt God.

701 Physicians of greatest value, are of no value

value in some cases ; but one may say of them, Miserable comforters are ye all.

702 The evil of sin will never deliver us from, but always deliver us to the evil of suffering.

703 A man may do the things which please God, and yet not please God in doing the things.

704 We then seek mercies right, when we seek them more to please God with them, than to pleasure ourselves with them.

705 We are then truly afflicted for sin, when it is more for displeasing God, than for the displeasure of God ; more that he is displeased by us, than that he is displeased with us.

706 Joy is as troublesome in the time of sorrow, as sorrow is in the time of joy.

707 He that is merciful to the Saints for Christ's sake, shall be rewarded by Christ for the saints' sake.

708 In the Old Testament the New was veiled ; in the New, the Old is revealed.

709 If the feet of them that bring glad tidings are so beautiful, how beautiful are the glad tidings which their feet bring.

710 The word of life is best held forth in the works of our life.

711 The great difference between Saints and hypocrites is this, that the hypocrite hath but the expreffion of grace, the Saint the experience of it: the hypocrite hath the notion, the Saint the motion; the one reads, hears, and fpeaks of it; the other fees, tastes, and feels it.

712 Many men seek themselves in seeking God; and serve him, that they may serve themselves of him.

713 If masters take none, or but a small account of their servants, their servants will make but a small or none account of their masters.

714 It is not man's free will, but God's free grace, which makes one man to differ from another in goodness.

715 It is very rare that God takes outward comforts from them who are not taken with their comforts; but if he take them, that shall be their comfort.

716 True Christians may fall, but they cannot fall away: though they are not preserved from failings, no, nor altogether from falling, yet they are preserved from falling altogether.

They

They may part with Christ for a time, but shall not depart from Christ for ever.

717 There may be an omission, but there can never be an amission of grace.

718 It concerns all men to search themselves, and that quickly; but withal to take heed that they be not so quick in searching, as not to search to the quick.

719 He that will be angry for any thing, will be angry for nothing.

720 While some men walk to get stomachs to their meat, other men walk to get meat for their stomachs.

721 Some men mourn more for the shame which sin brings, than for the sin which brings the shame.

722 Repentance for sin is nothing without repentance (returning) from sin.

723 Some have cursed the day of their first birth, but never any cursed the day of their second or new birth.

724 If the mercies which come from God are so sweet, how sweet is God from whom the mercies come! Or,

725 If mercies which are sweetened by
G 3 God

God are so sweet; how sweet is God, by whom the mercies are sweetened!

726 Gold is a solid, well-compacted, and weighty metal; and yet gold (not only leaf-gold, or light gold, but gold) that is weight, is lighter than vanity.

727 All that a man gets is not gain; few men get profit by their getting; they will have but a bad bargain, that get the world, and lose their souls.

728 *One may get riches, and be poor :
One may have nothing, yet have store.*

729 If you can say, it is certain I am rich; I can say, it is more certain that your riches are uncertain.

730 Though Abraham's faith were not a faith of miracles, yet it was the more miraculous; for it was a miracle of faith.

731 The best arguments that we can use with Christ, are to tell him, (1.) That we whom he loveth are sick. (2.) That we are sick of love for him.

732 They that live to the devil here, shall live with the devil hereafter; and they that live

live to God here, shall live with God hereafter.

733 Some men, when God lifts them up, are lifted up; and whereas advancement should make men lowly, it usually makes them, (or rather they make themselves) lofty: but men in high places should not be high-minded, lest he that advanced them up to heaven, throw them down to hell.

734 It is better to hold one's peace, than by speaking to offend, or to give an offence.

735 Some persons do formally serve God on the seventh day, but do really serve the Devil and sin all the seven days; they pretend to keep a sabbath to God, but spend all the week in the Devil's service.

736 A man should not omit good, when he hath, nor commit evil, though he have an opportunity to do it.

737 He that will at no time forbear to do something, which he may lawfully do, will, (it is ten to one) at some time or other, do something, which he may not lawfully do.

738 A Christian loves God, and fears God; he fears to do any thing against him, because

he loves him ; and he loves not to do any thing against him, because he fears him.

739 Rather fear to do ill, than to suffer for thy ill doing.

740 *To sigh and grieve for what we cannot do,
Is to come short, and yet to do it too.*

741 A man should not be a Christian only in shew ; yet in every thing a man should shew himself a Christian.

742 He that loves ill company, will learn ill, if not *the ill* of the company.

793 No man, but hath received more good than he hath done, and hath done more evil than he hath suffered ; and therefore should be content though he receive but little good, and not discontent though he suffer much evil.

744 The good which we receive, is not for our own sake ; and the good we do is not by our own power ; it is the mercy of God that moves him to do any thing for us, and that enables us to do any thing for him.

745 To maintain an opinion, because it is thine, and not because it is true, is to maintain thyself, not the truth, and so to prefer thyself above the truth.

746 If

746 If ill tongues could make men ill; many, yea, *many good men*, were in ill taking.

747 The natural death is the separation of the soul from the body; the spiritual death is the separation of the soul from God; and the eternal death is an eternal separation of the soul and body from God.

748 If God be better to others than he is to thee; yet while he is better to thee than thou deservest, thou hast no cause to complain.

749 Every Saint is like God in a degree, though not in a perfection; and yet he is like God in a perfection of sincerity, though not of degrees.

750 Not to intend what thou speakest, is to give thine heart the lie with thy tongue; not to perform what thou promisest, is to give thy tongue the lie with thine actions.

751 In Religion, not to do as thou sayest, is to unsay thy Religion in thy deeds, and to undo thyself by doing.

752 Inward goodness without an outward shew of it, is like a tree without fruit, *useless*; and outward shews of goodness, without inward sincerity, is like a tree without heart, *lifeless*.

753 Though that which thou seekest for
be

be good ; yet while the way by which thou seekest for it is evil, thou shamest the end by the way ; and (by the way) wilt shame thyself in the end.

754 There is little difference between not doing *what* thou shouldst, and not doing it *as* thou shouldst ; for to do thy duty only in shew, or only for a shew, is to do thy duty, and to be still undutiful.

755 To dislike what God doth, is to do what God dislikes ; *a double evil.*

756 *Live not only to the eye ;
Sin is sin, though none be by.*

757 It is a greater virtue to forgive one injury, than to do many courtesies ; because it is harder and harder, because more against nature : for many a man will do for another, that will not suffer for him.

758 No man should do ill for company, nor good *only* for company.

759 A man should not willingly give, nor easily take exceptions.

760 Many men, while they spend their time in disputing what they should do, do (*too too often*)

often) neglect to do the things which are without dispute.

761 Many men do nothing else than make work for repentance ; and yet do nothing leis than repent of their work.

762 A Christian should do nothing, to which he would willingly desire God's absence, or upon which he may not ask a blessing and assistance from God, nor (as near as he can) any thing, for which he should need to ask his pardon. But,

763 *In all we do, we something do amiss,
And our perfection imperfection is :
Our all is too too little ; our best is too
too bad,
Grains of allowance, and pardon must be
bad.*

764 A man should do nothing which should not be imitated ; and a man should imitate nothing, which should not be done.

765 If heaven admit of any sorrow, it will be for this, that we had not been more holy on earth ; and heaven itself is not desirable for any thing more, nor upon any account, admits
of

of more joy to a Saint, than that there he shall be perfectly holy, and shall do nothing else there, but (what he would gladly do here) please and glorify his God in all he doth.

766 If that which thou dost be right, and the mind with which thou dost it, be not so, all is wrong: and a man forfeits the acceptance of what was good, by the ill performance.

767 Think of death as a thing thou must meet with, and of life as a thing thou must part with: and therefore not to love that life too well that keeps thee (if a Saint) from a better; nor at all to fear that death that leads thee to a better life.

768 Though a man should take more care not to be evil, than not to appear to be so; yet he should take care to abstain from appearing (and from the appearances of) evil.

769 — *Though thoughts and heart be good,
Not heart or thoughts, but acts are understood:*

*And those by these: exactness wilt fulfil?
Forbear to do what doth but look like ill.
Men judge the heart is ill or innocent
By what they see, not what by thee is meant.*

770 To revenge a wrong done, is to do a wrong to God; (for vengeance is his) and so a man becomes guilty of that which he complains of; and therefore unjustly complains of that, which he himself doth.

771 As a man should not construe that in earnest, which is spoken but in jest; so a man should not speak that in jest, which may be construed in earnest.

772 Be careful to do nothing that deserves to be ill spoken of, and then thou needest not care if thou be undeservedly spoken ill of.

773 As a Christian should do no wrong to others, so he should forgive the wrongs that others do to him. It is to be like God, who is a good-giving God, and a sin forgiving God.

774 God suffers a Christian to be wronged, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesy: *Thus evil works together for our good.*

775 Corn, and Wine, and Oil, is the worldling's happiness, and but a worldly happiness; for when the world is at an end, happiness is at an end with them.

776 Men

776 Men are not more happy in having more goods, but in doing more good than other men

777 A Saint may well say, What shall I render to the Lord for all his benefits? when he hath not what to render for any one of his benefits, being less than the least of all his mercies.

778 Many men, yea (*alas!*) too many good men do the Lord's work negligently; but many others (*bad men*) do altogether neglect to do the Lord's work.

779 A Christian should possess his soul in the patience of hope, until his soul possess that which he hath patiently hoped for.

780 God doth not at any time put off his people, because he is not in a capacity to give; but doth many times put them off, because they are not in a capacity to receive mercy.

781 All God's love-tokens are gifts, but all his gifts are not love-tokens.

782 The Gospel breaks hard hearts, and heals broken hearts.

783 It was Christ's abasement to be like us, and it is our advancement to be like Christ.

784 The devil sometimes tempts Believers
to

to sin, and that causeth them to doubt ; and sometimes he tempts them to doubt, and that causeth them to sin.

785 That God might have communion with us, Christ was made partaker of the human nature ; and that we might have communion with God, we are made partakers of the divine nature.

786 The book of types in the Old Testament hath this common with all other books, that the words signify things ; but hath this particular and proper to itself, that all the things signify other things.

787 Augustine confesseth of himself, that though he knew nothing was blameable but vice ; yet he seemed vicious, lest he should be blameable : and feigned false vices, when he had not true, lest he should be despised for his innocency,—by his companions, among whom they were accounted best, that were the worst.——Oh sin!

788 Man is a (little) world, which when God had made, he saw it was very good ; and when it became very bad, because we would not repent, he did, and more than once ; for he repented that he made it, and then that he
destroyed

destroyed it, becoming for our sakes (who were, though in sinning, unnaturally constant) having begged pardon for, the Word, (as I may say) unnaturally changeable in affection; and rather than the world should go to hell— Oh love! God so loved the world, that he gave his only Son to death, that whosoever believed in him, might not die, but live for ever.

789 In this world the body was first, and then the soul; but in heaven the soul is first, and then the body.

790 Every one should serve God in his vocation, and some, whose vocation it should be to serve God; as all should do it, so some should do nothing else.

791 God delights not so much in the exercise of his power, as of his mercy and justice, which partakes of both the other: for Mercy is his paradise and garden, in which he descends to walk and converse with man; Power his army and arsenal, by which he protects and overthrows; Justice his exchequer, where he preserves his own dignity, and exacts our forfeitures.

792 God doth not always bind miracles to faith,

faith, nor faith to miracles : he will sometimes be believed without them, and sometimes spends them upon unbelievers.

793 Almost all, or most of all God's justice, is but mercy ; and all our mercy is but justice : for we are all mutual debtors to one another, but he to none.

794 Though God neither will nor can do any thing against justice, yet he doth many things beside it ; nothing unjustly, but many things not justly : for he rewards beyond our merits, and dealeth not with us according to our sins, which are beyond his punishments ; so that he punisheth less than our iniquities do deserve.

795 How many living Martyrs have willingly suffered the loss of all things, and yet have suffered nothing in their sufferings ; but have taken joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance.

796 In the repentance of a grown Saint there is much in a little, but in the repentance of a babe there is but little in much.

797 Though we may pray God to glorify himself in our deliverance, yet we should not

H

pray

pray to be delivered, unless God may be glorified.

798 God hath in this world glorified faith most, above all other graces; and above all other graces, faith glorifies God most in this world.

799 Some men instead of being like God in this world, are like the god of this world.

800 They are most highly descended, who are born from above.

801 *Flesh* is the Anagram of *Self*; and in Scripture it is all one to walk after the flesh, and to seek one's self: if then men walk after the *flesh*, they shall die: for every man's perdition is of him *self*.

802 It is to be feared, that they who turn their backs upon the Ordinances of God, will at last turn their backs upon the God of Ordinances.

803 God is light, and in him is no darkness at all.

————— *Light is dim,
And a black nothing, when compared to him.*

804 The child shall die, and all *Israel* shall mourn for him, and bury him: for he only of

Jerom

Jeroboam shall come to the grave, because in him there is found some good thing toward the God of *Israel* in the house of *Jeroboam*,
1 Kings 14. 12, 13.

*Alas ! not one but one, in all the house ? and he,
And he of all the house must only taken be ?*

*And shall not Israel mourn ? 'tis Israel's
smart,*

*When righteous die, let Israel lay't to heart.
Though but one little one good, that good but
little one ; yet*

*God will not, and his Israel must not that for-
get.*

*But why, dear infant soul, shouldst thou breed
others' woe ?*

*Who did'st run thy race as soon as thou couldst
go.*

*Farewell, Abijah ; hence there is laid up for thee
A Crown immortal (glory !) fading not away.
Blest soul ! while others live to die, thou diedst
to live :*

*We'll die to live with thee, till then we'll live
and grieve.*

805 Faith is the substance of things hoped for, and the evidence of things not seen, *Heb.* 11. 1.

Craf. of hope.—*Thus art thou
Our absent presence, and our future now.*

806 God hath promised to keep his people, and he will keep his promise.

807 God doth not only bless his people when they turn away from every one of their iniquities, but he doth also bless them in turning away every one of them from their iniquity.

808 The apostle, though he saith, not *many*, yet he doth not say, not *any* rich are called; *Thus, that none might despair.* Though he do not say, not any rich; yet he doth say, not many rich are called; *Thus, that none might presume.*

809 We may do well enough with the Scriptures, though we had no traditions; but could not do well enough with traditions, if we had not the Scriptures,

810 Hypocrites are apt to think that they have grace, because they have gifts, *Matth.* 7.

22. And Saints are many times thinking that they have no grace, because they have no gifts. 1 Cor. 12. 15, 16.

811 No gift coming from God is so mean, as to be despised; nor is there any so great, as to be gloried in.

812 The Word is God's Sword, and the the Spirit is God's Arm; now (*as that famous Captain that had lost his sword told his enemies,*) It is not so much the sword, as the arm; unless the arm of the Lord be revealed, the report will not be believed. The Spirit can save without the Word, but the Word cannot save without the Spirit. Blessed are they to whom the Gospel cometh, not only in word, but in power, in the evidence and demonstration of the Spirit.

813 The best of Saints are not all light, and the least of Saints are not all darkness: the brightest and most shining Saint hath darkness enough to keep him from boasting, and the darkest of Saints (*even he that sitteth in darkness and seeth no light,*) hath light enough to keep him from discouragement.

814 A Saint doth not desire grace, only that he may be glorified, but that he may glorify

glorify God : not only that he may be saved, but that he may be sanctified.

815 God doth know not only the meaning (*the sense*) of the words which man speaks ; but he also knows the meaning, (*the aim, the scope, and end*) of the man that speaks the words.

816 Most of the all that profess themselves Christians, are (*it is to be feared,*) but almost Christians.

817 He that is but almost a Christian, will be but almost saved, that is, may go from the gates of heaven to the belly of hell ; though he be not far from the Kingdom of heaven, yet the Kingdom of heaven is far from him.

818 We should be willing to be like them (*on earth*) in duty, whom we would be like (*in heaven*) in glory. If *Abraham's* bosom be desirable, why should not *Abraham's* faith and obedience ? seeing, unless we be faithful (though not so full of faith) as *Abraham*, we are not like to be glorified as *Abraham*.



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